

THE AGE OF PROGRESS.

Dedicated to the Development and Propagation of Truth, the Emancipation and Cultivation of the Human Mind.

STEPHEN ALBRO, EDITOR AND PUBLISHER.

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VOLUME I.—NO. 48.

Poetry.

Tears for the Dead.

BY C. H. SALISBURY.

Give tears, when Youth goes down
To that dark home,
Where dreams of Fame and high Renown,
May never come—
Where dull decay alone doth reign
O'er pulseless clay,
And the hushed heart and senseless brain,
Are still away.

Give tears, when beauty sleeps,
To wake no more,
And vainly, Love or Friendship weeps
Her bright life o'er—
When she whose fairy form seemed fraught
With grace and light,
A strange and dreary couch hath sought
Mid changeless night.

Give tears when Manhood leaves
Its task and home,
When Glory's laurel wreaths
Are all unwon—
When ardent hope was in the breast,
And triumph high,
And the lofty soul from its unrest
Pause but to die!

Give tears when Age departs,
In fear and gloom,
And crowd our anxious hearts
Around its tomb—
When lengthened days have closed at last,
And the worn soul,
Its trials, cares and sufferings past,
Goes to its goal.

But when pure Infancy yields up
That sinless life,
Ere reached the dregs of Being's cup,
Ere toil and strife
Had filled the path they tread with fears,
Their hearts with dread—
Oh shed not bitter, hopeless tears
O'er young souls fled.

Sweet are the mournful memories
That round them cling,
Their rose-bud lips, their loving eyes
Remembering,
In fondest dreams we clasp once more
The dear ones gone,
But wake, our startled numbers o'er,
Heart-sick and lone!

I may not weep, though sad in soul,
My gentle boy,
That thou art free from earth's control,
Thy grief or joy—
A worthless world it is, whose loss
Is greatest gain,
Whose hopes prove false, whose gold is dross,
Whose pleasures pain!

Moral Sayings of Confucius, the Chinese Philosopher, who lived five and a half centuries before Christ.

1. The great secret to acquire true knowledge is to cultivate and polish the reason, and to get a knowledge of things rather than words, by unceasing perseverance.

2. When you shall have thus fixed your mind, in this great design, give yourself up to meditation: reason upon all things within yourself; endeavor to have some clear ideas there of; consider distinctly what presenteth itself to you; pass, without prejudice, solid judgment thereon; examine everything, and weigh everything with care. After examinations and reasonings of this nature, you may easily arrive at the end where you must fix—at the end where you ought resolutely to stand,—viz. at a perfect conformity of all your actions with what reason suggests.

3. To improve a family, the head should take particular care to polish his own person and so well to compose his words and actions, that they may neither say nor do anything to offend complaisance, nor to be invidious; so that, in his whole carriage, he may become an example to his domestics. To obtain this exterior perfection, strive to rectify your mind, by subduing and governing your passions; because the passions are apt to remove the mind from its natural rectitude, and to abase and incline it to all sorts of vice.

4. To will, desire, love and hate, it is necessary to know.

5. It is impossible that he who knows not how to govern and reform himself and his own family, can rightly govern and reform a people.

6. When you see any virtuous action done be not slack to imitate it.

7. When the opportunity of doing a reasonable thing shall offer, make use of it without hesitation.

8. Cease not thy endeavors to suppress and to extirpate vice. Always behave yourself with the same precaution and discretion as you would do if you were observed by ten eyes and pointed at by so many hands.

9. Whatever is both honest and advantageous is amiable; and we love virtue because it includes both these qualities. Virtue is, moreover, an ornament which embellishes the whole person of him who possesses it,—his interior and exterior; to the mind it communicates inexpressible beauties and perfections; to the body it produces delightful sensations; it affords a certain physiognomy, certain transports, certain ways, which infinitely please; and, as it is the property of virtue to be calm the heart and keep the peace there, so this inward tranquility and secret joy produces a certain serenity in the countenance, a certain joy, and air of goodness, kindness and reason, which attract the esteem of the whole world.

10. The principal business of man is to rectify his mind, that his passions may be always calm; and if it happen that they be excited, he ought to be moved no further than is necessary, that he may regulate them according to right reason. If he suffer himself to be transported with excessive anger, if he fall into a rage without any cause, or more than he ought with reason, he may then conclude that his mind has not the rectitude it ought to have.

11. If we continue and mortally hate a person, by reason of certain defects which we observe in him, and render not justice to his good and excellent qualities, if endowed with too great a fear; if we abandon ourselves to an immoderate joy, or to an excessive sorrow, it cannot be said that our mind is in the state where, in it ought to be, that it has rectitude and uprightness.

12. It is not only necessary to observe moderation in general, as often as our passions are stirred, but that also in respect of those which are the most lawful, innocent, and laudable, we ought not blindly to yield up ourselves to them, and always follow their motions; it is necessary to consult reason. For example:—parents should love one another; nevertheless, as their amity may be too weak, so it may be also too strong; and, as to the one and the other case, there is doubtless, alike irregularity. It is just for a child to love his father; but if a father has any considerable defect, if he has committed any great fault, it is the duty of a son to acquaint him with it, and tell him what may be for his good; always keeping a due respect, from which he ought not to depart. Likewise, if a son be fallen into any vice, it is the duty of a father to reprove him, and give him his advice thereon. But if their love be blind,—if their love be a mere passion, this affection is an irregular affection. Why? Because it digresseth from the rule of right reason.

13. A perfect man ought always to be busied in conquering himself. He must suit himself to the manners and tempers of others; but he ought always to be master of his own passions and actions; he must not suffer himself to be corrupted by the conversation or the examples of loose and effeminate persons; he must never obey till he has first examined what is commanded; he must never imitate others without judgment. In the midst of so many mad and blind persons who go at random, he must walk aright, and not incline to any party; this is the true valor. Moreover, if such a person be called to the magistracy, in a country where virtue be considered, and he change not his morals, how great soever the honors be to which he is advanced; if he there preserves all the good habits which he had when only a private man; if he do not permit himself to be led away with pride and vanity,—this man is truly valiant! Ah, how great is this valor! But if, on the contrary, he be in a country where virtue and laws are contemned and that in the confusion and disorder which there prevail, he himself be depressed with poverty,—afflicted, reduced even to the loss of life; but yet, in the midst of so many miseries, he remain constant, preserve all the innocence of his manners, and never change his opinion; ah, how great and illustrious is the valor!

14. There are some men, who surpass the bounds of mediocrity, by affecting to have extraordinary virtues. They covet always to have something marvellous in their actions, to the end that posterity may praise and extol them. Certainly, says Confucius, I shall never be enamored with these glittering actions, where vanity and self-love have ever a greater share than virtue. I would only know and practise what is necessary to be known and practiced every where.

15. There are four rules, according to which a perfect man ought to square himself:

1. He ought to practise, in respect of his father, what he requires from his son.

2. In the service of the State, he ought to show the same fidelity which he demands of those who are under him.

3. He must act, in respect of his elder brother, after the same manner he would that his younger brother should act towards himself.

4. He ought to behave himself towards his friends as he desires his friends should carry themselves towards him. The perfect man continually acquires himself of these duties, how common soever they may appear. If he happen to perceive he has done amiss in anything, he is not at rest till he has repaired his fault; if he find that he has omitted any considerable duty, there is not any violence which he does not to himself, perfectly to accomplish it. He is moderate and reserved in his discourses; he speaks with circumspection; if to him occur a great affluence of words, he presumes not to express it; he restrains himself. He is so rigorous a censor of himself, that he is not at rest when his words correspond not to his actions, and his actions to his words. Now the way by which a man arrives at this perfection is a solid and constant virtue.

16. That love which it is requisite for all

men to have is not a stranger to man,—it is or should be man himself, or, if you will, it is a natural property of man, which dictates to him that he ought generally to love all men. Nevertheless, above all men, to love his father and mother is his main and principal duty; from the practice of which he afterwards proceeds, as by degrees, to the practice of that universal love, whose object is all mankind. It is from this universal love that distributive justice comes; which makes us render to every one his due; and more especially to cherish and honor wise and upright men, and advance them to the dignities and offices of state. That difference which is between the love we have for our parents and what we have for others, between the love we bear to virtuous and learned men and that which we bear those who have not so much virtue or ability; that difference is as it were, a harmony, a symmetry of duties, which reason has protected, and in which nothing must be changed.

17. We cannot observe the necessary rules of life, if there be wanting these three virtues:—prudence, which makes us discern good from evil; universal love, which makes us love all men who are virtuous; and that resolution which makes us constantly persevere in the adherence to good, and aversion for evil. But lest some fearful persons, not well versed in morality, should imagine that it is impossible for them to acquire these three virtues, they should know that there is no person incapable of acquiring them; that the impotence of man is voluntary. How dull soever a man is, should he be without experience; yet, if he desire to learn, and grow not weary in the study of virtue, he is not very far from prudence. If a man, although full of self-love, endeavor to perform good actions, behold him already very near that universal love which urges him to do good to all. If a man feel a secret shame when he hears impure and unchaste discourses, if he cannot forbear blushing thereat, he is not far from that resolution of spirit which makes him constantly seek after good, and have an aversion for evil.

18. If a person has deviated from the path of integrity and innocence, he needs only to excite the good that remains to make atonement by pains and industry, and he will infallibly arrive at the highest state of virtue.

19. It is necessary, after an exact and extensive manner, to know the causes, properties, differences and effect of all things.

20. Because that, amongst the things which are known, there may be some which are not perfectly known, it is necessary carefully to examine them, to weigh them minutely and in every circumstance, and thereon to consult wise, intelligent and experienced men.

21. Although it seems that we clearly apprehend certain things, yet, because it is easy to transgress, through precipitancy, in the too much or the too little, it is necessary to meditate afterwards, in particular, on the things we believe we know, and to weigh everything by the weight of reason, with all the attentiveness of spirit and with the utmost exactness whereof we are capable.

22. It is necessary to endeavor not to apprehend things after a confused manner; it is requisite to have some clear ideas thereof, so that we may truly discern the good from the bad, the true from the false.

23. After we have observed all these things, we must reduce to action, and sincerely and constantly perform and execute, to the utmost of our power, the good resolutions we have taken.

24. If you undertake an affair for another, manage and follow it with the same eagerness and fidelity as if it were your own.

25. When you are with friends, discourse with them sincerely and be not satisfied with showing them slight appearances of kindness and esteem.

26. What think you of a poor man, who being able to extenuate and diminish his poverty through flattery, refuses to accept this offer, and courageously maintains that none but cowards and low-spirited men do flatter? What think you of a rich man, who notwithstanding his riches is not proud? I say that they are both praise-worthy; but that they are not to be considered as if they were arrived at the highest degree of virtue. He that is poor ought to be cheerful and content in midst of his indigence; behold wherein the virtue of the poor man consists. And he that is rich ought to do good to all: he that is of a poor and abject spirit does good only to certain persons; certain passions, certain particular friendships cause him to act; his friendship is interested; he disperses his wealth only with a prospect of reaping more than he sows; he seeks only his own interest; but the love of the perfect man is a universal love; a love whose object is all mankind.

27. We ought to be so far mild and courteous as to forget the offences of others, when they show signs of sincere repentance. We ought to treat them as if they had been in error, and so far to forget their faults by our neglect towards them as to make those who

have committed them, in some measure forget them, and so lose sight of that disgrace which can only discourage the pursuit of virtue.

28. Bewail not the dead with excess; not to restrain thy grief is to forget thyself. The wise man ought not to be overcome with grief; in him it is a weakness—it is a crime.

29. A good man never affects himself, nor fears anything—he contemns injuries, credits no reproaches, and even refuses to hear bad reports.

30. Punishments should not be too common; if the Magistrates be good men, if none be advanced to the dignity of the magistracy but such persons as are distinguished by their honesty and exemplary life, every one would apply himself unto virtue, because that advancement being that which all men naturally desire, every one willing to possess it would endeavor to render himself worthy of the public approbation.

31. Hypocrites may be compared to those professed villains, who, the better to conceal their designs, appear wise and modest in the day-time, and who, by favor of the night, rob and commit the most infamous crimes.

32. Those who constantly consult their appetites and palates, never do anything worthy of their rank as men; they are rather brutes than rational creatures.

33. Endeavor to imitate the wise, and never discourage thyself, how laborious soever it may be; if thou canst arrive at thine end, the pleasure thou wilt enjoy will recompense all thy pains.

34. The virtue which is not supported with seriousness, gains no reputation among men.

35. Always remember that thou art a man, that human nature is frail, and thou mayest easily fall. But if, happening to forget what thou art, thou chancest to fall, be not discouraged; remember that thou mayest rise again; that it is in thy power to break the bands which join thee to thy offence, and to subdue the obstacles which hinder thee from walking in the paths of virtue.

36. Take heed that thy promises be just, for, having once promised, it is not right to retract; we ought always to keep a free and voluntary promise.

37. When thou doest homage to any one, see that thy submissions be proportioned to the homage thou owest him; there are stupidity and pride in doing too little; but in oversteering it, there are abjection and hypocrisy.

38. Eat not for the pleasure thou mayest find therein; eat to increase thy strength; eat to preserve the life which thou hast received.

39. Labor to purify thy thoughts; if thy thoughts are not ill, neither will thy actions be so.

40. The wise man has an infinity of pleasures; for virtue has its delights in the midst of the severities that attend it.

41. He who in his studies wholly applies himself to labor and exercise, and neglects meditation, loses his time; and he who only applies himself to meditation, and neglects experimental exercise, does only wander and lose himself. The first can never know anything exactly; his knowledge will always be intermixed with doubts and obscurities; and the last will only pursue shadows; his knowledge will never be certain, it will never be solid. Labor, but slight not meditation; meditate, but slight not labor.

42. When we cannot apply any remedy to an evil, it is in vain to seek it. If by time advice and remonstrances, thou couldst undo what is already done, thy silence would be criminal; but there is nothing colder than advice, by which it is impossible to profit.

43. Poverty and human miseries are evils in themselves, but the bad only resent them. It is a burden under which they groan, and which makes them at last sink; they even detest the best fortune. It is the wise man only who is always pleased; virtue renders his spirit quiet; nothing troubles him, nothing disquiets him, because he practices not virtue for a reward: the practice of virtue is the sole recompense he expects.

44. It is only the good man who can make a right choice, who can either love or hate with reason, or as need requires.

45. He who applies himself to virtue, and strongly addicts himself thereunto, never commits anything unbecoming a man, nor contrary to right reason.

46. Riches and honors are good; the desire to possess them is natural to all men; but if these things agree not with virtue, the wise man ought to contemn, and generously renounce them. On the contrary, poverty and ignomy are evils; man naturally avoids them; if these evils attack the wise man, it is right that he should rid himself of them, but not by a crime.

47. He who mixes pride with his bad habits, and loves not frugality; is not disposed for the study of wisdom; thou oughtest not even to hold correspondence with him.

48. Afflict not thyself, because that thou art not promoted to grandeur and public dignity; rather grieve that thou art not, perhaps,

adorned with those virtues that might render thee worthy of being advanced.

49. The good man employs himself only with virtue; the bad only with his riches. The first continually thinks upon the good and interest of the State; but the last has other cares, he only thinks on what concerns himself.

50. Do unto another what you would he should do unto you, and do not unto another what you would not should be done unto you. Thou only needest this law alone; it is the foundation and principle of all the rest.

51. The wise man has no sooner cast his eyes upon a good man, than he endeavors to imitate his virtue; but the same wise man has no sooner fixed his sight upon a man given up to his vices, than mistrusting himself, in a trembling manner he interrogates himself, if he be not like that man.

52. A child is in duty bound to serve and obey his parents. Parents have failures: a child may acquit them therewith, but he ought to do it with moderation and prudence; and if, whatever precaution he takes, he always meets with opposition, he ought to rest awhile, but never desist. Counsels given to parents do frequently draw punishments and severities upon the child; but on this account he ought to suffer without murmuring.

53. The wise man never hastens either in his studies or his words; he is sometimes, as it were, mute, but, when it concerns him to act, and practice virtue, he, as I may say, precipitates all.

54. The truly wise man speaks but little, he is little eloquent. I do not see that eloquence can be of any great use to him.

55. A long experience is required to know a man. When I was young, I imagined that all men were sincere; that they always practised what they said; in a word, that their mouths always agreed with their intentions; but now that I behold things with another eye, I am convinced that I was mistaken. At present I hear what men say, but I never rely thereon. I will examine whether their words be agreeable to their actions; and not always be content with their outward actions.

56. Give thy superfluities to the poor.

57. The defects of parents ought not to be imputed to their children. If a father, by his crimes, render himself unworthy of being promoted to honor, the son ought not to be excluded, if he do not render himself unworthy. If a son shall be of an obscure birth, his birth ought not to be his crime; he ought to be called to great employments, as well as the rich, if he has the qualifications necessary.

58. Prefer poverty and banishment to the most eminent offices of state, when it is a bad man that offers them, and would constrain thee to accept them.

59. The way that leads to virtue is long, but it is thy duty to finish this long race; allege not for thy excuse, that thou hast not strength enough, that difficulties discourage thee, and that thou shalt be, at last, forced to stop in the midst of thy course. Thou knowest nothing; begin to run: it is a sign that thou hast not as yet begun; thou shouldst not use this language.

60. It is not enough to know virtue; it is necessary to love it; but it is not sufficient to love it; it is necessary to possess it.

61. He who persecutes a good man, makes war against himself and all mankind.

62. A magistrate ought to honor his father and mother; he ought never to falter in this just duty; his example ought to instruct the people. He ought not to contemn old persons, nor persons of merit: the people may imitate him.

63. A child ought to be under a continual apprehension of doing something that may displease his father: this fear ought always to possess him. In a word, he ought to act in whatever he undertakes, with so much precaution, that he may never offend nor afflict him.

64. Greatness of spirit, power, and perseverance, ought to be the portion of the wise: the burden wherewith he is loaded is weighty; his course is long.

65. The wise man never acts without counsel. He sometimes consults in the most important affairs, even the least intelligent persons; men that have the least experience. When counsels are good we ought not to consider from whence they come.

66. Avoid vanity and pride. Although thou hast all the prudence and ability of the ancients, if thou hast not humility, thou hast nothing; thou art even the man of the world that deserves to be contemned.

67. Learn what thou knowest already, as if thou hadst never learned it; things are never so well known but that we may forget them.

68. Do nothing that is unhandsome, although thou shouldst have art enough to make thine action approved; thou mayest easily deceive the eyes of man for a time, but thou art always in danger of detection.

69. The wise man blushes at his faults, but is not ashamed to amend them.

70. He who lives without envy and covet-

ousness may aspire to every thing.

71. Wouldst thou learn to die well?—learn first to live well.

72. Desire not the death of thine enemy; thou wouldst desire it in vain, if his life were not in thine hands.

73. Acknowledge thy benefits by the return of other benefits, but never revenge injuries.

Why?

Why is a brief title for an article, but full enough of significance for a long one. Why is the most troublesome and instructive of monosyllables. It is the terror of faith and tyranny. It is the handmaid of reason. It is the beginning of wisdom, if used judiciously, the end of wisdom if answered too soon.

The religious ministrants of a timid Evangelism some time ago sent a small book through the Sunday schools, entitled *Miss Why*. Why? in ridicule of a little girl who had the useful habit of asking her parents the why and wherefore of many juvenile scriptural mysteries. The habit is wholesome. It is a test question. It discovers the extent of our knowledge, revealing limits which warn, and reasons which inspire.

George Sand, in one of her finest sentences, exclaims, "There is but one virtue in the world—the eternal sacrifice of self." The pathway to this high knowledge, is a universal interrogation, which discovers to us that renunciation is the beginning of intelligent life. True life begins there. Up to that point when a man recasts his own experience, he is but a bundle of habits and prejudices, bound together by his nurse and his neighbors. What most people call life consists of an indefinite series of half-unconscious, half-intentional acts, without a far-sweeping purpose, and affording no lofty satisfaction.

Why is the first word a man must learn to utter, if he would escape from this state. Why do I consent to live at all? is a question which would put many a discontented man on good terms with the world. Why do I eat what I eat? Why do I drink what I drink?—in fact, "why do I eat or drink at all?"—are questions which would puzzle half the world to answer sensibly, and which would remodel the eating and drinking customs of half our countrymen, if they were to ask themselves such questions. Why am I a Christian rather than a Jew? Why am I without legal recognition when others are distinguished? Why should I work?—why should I speak? In fine, why should I move my arms, or stir from the present place which I occupy? The bell rings, Business calls. My employer wants me. My country demands my attention. My conscience prompts me to duty. What are bells, or business, employers, or country, or conscience to me? Why should I attend to them? Why should I do anything? These may seem very simple questions, but they go very deep into being. The man who has never asked these has not yet begun his own education. A sharp, penetrating universal why lies at the bottom of all intelligent manhood or womanhood. He does not know where he is who has never put such questions to himself. He does not know what he is doing who has never answered them. Why is the first step from intellectual slavery into manly freedom. Later has spoken well. To know the clear because of a clear why is the beginning of self knowledge and self-governance.

If we could give another our ideas, and cause him to see as we see, it would be small benefit to him. No man, as the old Hindoo maxim expresses it, can be saved except by his own truth. Another's muscles are not strengthened by my exercise. The worthy and ingenious man who supplied his horse with green spectacles to enable him to eat chaff, found that he acquired neither flesh, strength, nor beauty. The good horse saw things through a light of the right colour, but it was not the light of nature. And to profit by this, we need, as Adam Hornbook quaintly tells us, to take our spectacles off. The storehouse of nature is open to all, and the only fee demanded is—attention. So taught Deleuze in his noblest lecture. But the attention must be our own. It will profit me little that my neighbour eats my dinner. I am obliged to him for his anxiety to save me the trouble, but I find myself all the better for taking that trouble myself. It is of the same importance to me to see my own eyes and my own brain. I prefer to see for myself, and think for myself, and speak for myself, as well as eat for myself.

On these accounts we maintain that free inquiry, is the first condition of progress. All men may not be clever logicians; but their errors far often arise from omitting to inquire than from error in reasoning. They take so much for granted, that enough has so proper and pure materials to exercise itself upon. Why is the finder of facts, and facts are the food of thought, and thought is the master of progress. In an earnest spirit, with a purpose of instruction, look creeds and conventionalities in the face, and in reply to their requirements, ask them, Why? Why not?—G. J. Holyoake.

STEPHEN ALBRO, Editor.

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The Character of Jesus.

We believe that the unparalleled and unexaggerated biography of Jesus of Nazareth, would present a character equal, if not superior, in moral excellence and spiritual elevation, to any that history, ancient or modern, presents to us. And we believe that he was a medium of such superior qualities, that angels of the highest order could and did operate through him and perform many wonderful things. We do not believe, however, that either God or angels ever did any thing through him contrary to the laws of nature. Hence we do not believe that he ever raised a person from the dead, whose spirit had been entirely separated from the body. We doubt not that he spoke truly when he said of the maid supposed to be dead: "She is not dead but asleep." His clear spiritual vision saw that she was in a state of catalepsy or trance, and his magnetic powers enabled him to restore her to her normal state. So of Lazarus and all others supposed to have been reanimated after the decease of the body.

The spiritual philosophy teaches that, in cases of trance, the spirit actually goes forth from the body, but that it still remains connected with it by an electric or magnetic cord, which prevents the decomposition of the body, and enables the spirit to return when its mission abroad has been fulfilled. In such case, the touch of a powerful magnetizer would recall the absent spirit, and apparently restore the dead to life. To restore animation to a real corpse, is a thing which God himself would not do if he could, because it would be a violation of a law of nature—a law of his own enactment. And we even doubt the practicability of his violating his own laws. We doubt not his power to do whatever his will might dictate; but we doubt the possibility of his willing to do anything in violation of the laws of nature.

Whilst we admit that Jesus possessed all the intellectual, moral and spiritual excellencies compatible with human nature, we object to his being deified and worshipped as a God, because this is idolatry—absolute paganism. And it is no more than speaking truth to say, that whilst the whole christian world has been condemning the worship of idols and endeavoring to extirpate paganism from the face of the earth, in one shape, they have been continually practising as rank idolatry in another shape. Man-worship is certainly as reprehensible idolatry as the worship of the Sun.—Christendom has been lavish of labor and means, for centuries, to reform those heathen nations who worship the Sun; and all the same time she has been practising less rational idolatry, in the worship of a man. Not content with this one of the christian sects, and that the most ancient and numerous of all, makes images of this man, and performs religious rites before them, as if they were real Gods. Not only this, but they deify his mother, and worship images of her, made of wood and various metals. And, to cap the climax of christian paganism, and exceed the whole heathen world in the practice of idolatry, they have recently made it an obligatory article of their faith, to recognize his *grand-mother* as a deity, and to worship her in the same manner.

To return to the character of Jesus, we have never been convinced, by any history of him that we have seen, that he ever claimed to be more than human, or ever desired to be deified and worshipped as he has been. Indeed, his whole course of life, and all his teachings, went to condemn idolatry in every shape, and to inculcate the rational worship of the one only and true God, whom he claimed to be his father, as all have a right to do.

How much of the imperfections of human nature there was in the organization of this model man, it is now impossible to tell; for eighteen centuries of continual adulation, by all the priests who have officiated at the altars of christian paganism, throughout the world, has sufficed to put out of sight every trait of human nature which he may have possessed, and to make him appear as immaculate as God himself. Indeed, we are not sure that it would not, even in some of the States of this Union, send a man to the penitentiary for constructive blasphemy, to suggest that he may have cried peevishly, in his infancy, like other infants, and contended, in childhood, with other children, for the possession of playthings.

All this results from that universal tendency of human nature, when under the reign of ignorance and superstition, to deify and worship something which is visible and tangible, and from the proneness of cunning knavery, to promote such ignorance and superstition, that it may eat and drink, and fatten and flourish, and govern and grind, and wield the sceptre of empire over stultified and enslaved millions. It is this process of human deification which attributes every moral idea, come it whence it may, to Jesus. Every pure sentiment to which he gave utterance, has been attributed to his own original thought; and his eulogisers would scarcely admit that he ever said any thing that mortal lips had ever uttered before. It is not long since we were told by one who, in all things else, seems to be sane and intelligent enough, that "The Golden Rule,"—"Do unto others as ye would that they should do unto you"—could have originally proceeded from no mind less than deity. Thus a moral sentiment of Confucius, uttered more than five centuries before Jesus was born, and re-uttered by Jesus, is received as evidence that the latter is a God. In No. 50, of the moral sayings of Confucius,

as published on the first page of this paper, will be found the same idea, and clothed as nearly in the same language as the idioms through which they have passed would admit.

We may observe how powerfully this system of general and continued calumny operates upon human credulity, by the general estimate, among the American people, of the character of Washington. Who, now, would dare, on a public stump, to utter a doubt that there was ought of moral impurity in the nature of the universally revered, if not worshipped, Father of his country? No matter how authentic the history, that he was guilty of aberrations from moral rectitude, in the early part of his life, no one would now give credit to it—no one would dare to give utterance to it. Few would venture to express the opinion, that, although a brave and discreet general, and a pure patriot, he possessed few, if any, of the elements of superior statesmanship. Yet this may be said of him without doing him the slightest injustice. To eulogise Washington, seems to be indispensable to the establishment of a character for patriotism. Hence every American citizen, who would be esteemed a friend to his country, must not admit that there ever was a greater man than Washington. And so, throughout the christian world, no one need aspire to the character of a true, moral, pious and Godly man, who dares to doubt that Jesus was, from his birth, immaculate as God himself, or even that he *was* God, incarnated for the purpose of correcting an error, by which he lost the allegiance of the human race, and for which he, in the heat of his anger, consigned them all to perdition.

Although christian paganism preaches against idolatry continually, and insists upon the worship of but one God, it has a more numerous mythology than the whole pagan world, and manifests less fidelity to the true God, than the savages of the wilderness.

Who is Doctor T. L. Nichols?

We see much said, in some of the New York papers, about some Dr. T. L. NICHOLS, who advocates "Free Love," or free commerce, or free and promiscuous cohabitation and propagation, without parental responsibility, on the bovine, equine, feline, canine and feline principle. It would seem, too, that this Dr. T. L. NICHOLS, professes to be a spiritualist and progressionist! Heaven defend us from such progressionists, who propose to progress backwards beyond the point at which man first emerged from baboonage and began to be a rational creature. Who is he that desires the human race to retrograde, and fall back upon brutal habits of life? We have heard of a T. L. NICHOLS; but he was no M. D.

We remember, some fifteen or sixteen or seventeen years ago, a dashing, spitting, smashing young blade arrived in this city, from somewhere, or some where else, who called himself Mr. ARLINGTON. He soon became known to all who were partial to flippancy and impudence, and as soon proved that these constituted his whole capital; for moral principle was not at all to his taste. He was not here very long before he managed to induce some persons who had more means than discretion, to aid him in starting a penny paper, which was called "The Buffalo-ian," and which soon became an intolerable moral nuisance. With this engine of calumny, he managed to provide quarters for himself in the county jail, at the end of a libel suit.—How long he remained incarcerated, or how long he remained here after his enlargement, we do not remember. We do remember, however, that, some time between his arrival here and his final departure, he dropped the name of ARLINGTON, and assumed that of NICHOLS. Where he is now we know not.—We suppose he must have known this Doctor T. L. NICHOLS, for it was T. L. NICHOLS that he called himself when he got ready to stop being Mr. ARLINGTON. This person, whoever he was, had native talent, of a rowdy order, which principle, had he possessed any, might have converted into something useful; but no one who knew him thought he would come to any good; and we presume he never did.

What better evidence is required?

Let doubters of the truth of spiritual intercourse with mortals, read the lecture given by the Spirit of EDGAR C. DAYTON, on the properties of light and the necessity for darkness when we receive physical manifestations. And as they read, let them bear in mind that it was received by Miss BROOKS, sitting alone, in the night, pointing to an alphabet, and taking the letters which were indicated by those little mysterious raps. Let them also bear in mind that Miss BROOKS knows no more about the sciences, or the philosophy which the spirit teaches, than she did when she wore her swaddling clothes. Then let them consider that her education is such as she got in our common schools, before she was twelve years old. Then let them tell, if they can without making themselves ridiculous, what source that lecture came from, if not from a disembodied spirit. It will not do for the doubter to deny that it was received in the way that we say it was; because this will be testified to, if necessary.

Lectures for Sunday.

Rev. URIAH CLARK is expected to lecture to the Harmonical Association, on Sunday, afternoon and evening.

As we were not present last Sabbath, and as no one who was present has made any report, we can say nothing of what took place then.

There will be a meeting of the Harmonical Printing Association, on Monday evening, at the office of Dr. LEWIS, in the Kremlin Block, Main street, at 7½ o'clock. All are requested to be present.

To the Editor of the "Age of Progress."

Sir: In addressing an article, last week, to the public, through your paper, I did not demand of you the defence of spiritualism against the difficulties which I see surrounding it. Such a call I perhaps had no right to make: yet you had a right to assume that defence, and have done so; and consequently I have now to deal directly with you, in the matter.

And to begin with, you have given me plenty of words, but no information, whatever. You have written profusely, but have nowhere grappled with my questions, and enlightened me upon them. Yet it is such enlightenment that I want; and that only: while as to a mere word victory, I hold its attainment to be unworthy a reasoning man. I proceed to consider your essay, in the order of its positions.

You say, of these phenomena, that spiritualists assume, and attempt to prove them the work of disembodied human spirits. Very well: I said the same thing, did I not, and then asked any one who could, to make that assumption true?

You assert that I refuse to investigate; which is not true. I have made no such refusal. I refuse to you the right to demand my aid in making out your case, because you have assumed to make it out to me, and not from me; and it is just that which I ask of you. You say, and truly, that I refuse to help you prove what you have assumed to prove, yourself, and what you have required others to believe on your authority. But I notice you here give to your spiritual doctrines the name of a *theory*. Now you have not before asked me to believe a *theory*, but you have all the while assumed that your teachings, which you have been so anxious to have me believe, are *known truths*. In either case, of course, I am not to help you, if I could, for, as I told you last week, you are the teacher, here, and I alone, am to ask questions.

Thus much done, and thus lamely done, and then you come to the strange avowal, namely, that you will now give me the reasons for the *faith* which you hold! Your *faith*! And pray what have I to do with your *faith*? Or what has your *faith* to do with our subject? It is *fact*, not *faith*, that I am asking for. I have arraigned no man's *faith*, but have treated only of what you have offered to me as *truth*—which is no way necessary to *faith*, though it may accompany it; and so, again, it equally may not.

Your avowal of belief follows next; and with this, again, I have nothing to do, since your belief is no matter of mine. Then comes, again, your *faith* in the premises, which I have already once disposed of, but which you say is founded upon the fact that there is intelligence manifested in these phenomena. Is there, then, no existing intelligence, in the universe, save what is possessed by the spirits of humanity, either in the body or out? If this is so, then the fact is a point of testimony, but if not, then it has not the least claim to attention. Which side of this question do you take, in behalf of spiritualism? But you say the phenomena often occur under circumstances where the intelligence manifested could not be derived from any one present in the flesh. And pray what of that? Does that prove anything, in regard to its origin? Far enough from doing so, certainly. The same thing is often enough seen in mesmerism. The third of your reasons for your *faith* is that the phenomena say, of itself, that it is a spirit. This position is so absurd that I am surprised to find you assuming it. The very question here at issue is, not your *faith*, as you are all the while telling me, but whether these phenomena are the work of disembodied human spirits, and of course the testimony of the phenomena, itself, is not to be taken in evidence, in its own case. Nor would you wish me to receive it, after a moment's reflection. You know the legal rule of evidence—and you have authorized me to cite that, by yourself first referring to it—requires that the *whole* of the confession of a party shall be taken, if any of it is. And this rule applied in your case, here, will prove your own overthrow. Let us see. Many of your spirit statements have proved false, which has caused you to provide, in your theory, that there are lying spirits, no less than truthful ones; and you assure us, outsiders, that you have no way of distinguishing the false from the true, in these statements, save only by comparing them with after results. In cases, then, where after results cannot be compared, are we left with no evidence, either way; and as no such results come to our aid in this question, we have no proof, here. Your fling at "cherished prejudices" is equally as unfortunate as it is unworthy of you, and the occasion. Do "cherished prejudices" prompt men to inquire for evidence that shall remove them? I am here, inquiring of you for proof of what you aver to be a truth, and your business most clearly is to furnish that, as you have volunteered to do, instead of wandering out for collateral evasions. This is a curious occasion, indeed, upon which to accuse me of "cherished prejudices," simply because I have come to you for information on a subject upon which you say you know what I frankly avow I do not know. The same remark applies to the charge "enviling," which you have brought against me, and for which I know nothing in my course that can be offered as justification. And here, at this stage of your article, you conclude that you have given enough to exercise *faith* upon. And so I think, too, that you have given what I have seen some people exercise *faith* upon; but still not one particle of evidence of *fact*—which is the only thing I am asking for—have you given, and which may well be a very different matter from *faith*, with which I have here nothing to do.

You have wasted much time, and many words to prove the existence of the phenomena, and any you have I cannot see, since I have been particular to admit the phenomena, from the first. And then you have labored not a little to produce the impression that I have never witnessed these phenomena. At least I suppose that is what you mean when you assume that I refuse "to investigate." I do not understand that witnessing phenomena is necessarily investigating the cause of their origin, but I understand you so to mean. But it is in no sense true that I have not witnessed these phenomena, in abundance; but, as I have said before, they give me no clue to their origin—*which is the only question, here.* After citing phenomena which you have witnessed, and the like of which have been witnessed by everybody who chose to witness them, you aver that "these furnish testimony as clear and conclusive as the nature of the case admits of." It is not for me to say that; but if it is true, then you have proved that the case admits of no demonstration, whatever. If, then, this is all you have had to rely upon, how are you going to justify yourself before the faulted common sense of the public for having assumed before that public, so long, and so positively, that you *knew* these phenomena to be the work of disembodied spirits? Not only have you done this, but you have not hesitated to accuse others of entertaining "cherished prejudices" because they could not find that you do know what you averred you did. Such could see that there is much difference between actual knowledge and blind dogmatism. If you confess, then, as here, that your subject admits of no better evidence than this, why the whole cobweb of theories which you have constantly called known truths, and about which I have been trying to obtain some actual knowledge, has already toppled over, and can be no farther an object of consideration.

A parade of the value of circumstantial evidence is next made, and I am questioned if I have not condemned men upon it. Why who does not know that such evidence is the most reliable in the world, provided that it be entire, and without a single break in the chain which unites these circumstances; and who does not know equally well, that such evidence is utterly worthless, if a single link in that chain be wanting? Now, in this business of charging phenomena to spirits, not only is there no chain, but there has not yet been produced the first link that can be employed in constructing such a chain.

A charge is next made that I refuse to learn all I can of this matter; and in it I am compared to a hungry man that refuses to eat, or to allow others to feed him. The fitness of this most strange and contradictory gratuity I cannot see, since I have witnessed the phenomena, in abundance, and have seen that they prove nothing, with regard to their own origin. Is not the cause of spiritualism defensible without false accusation?

You next ask me to consider spiritualists as *theorists*. This I always have done, while you have always urged me to consider you as dealers in known truth. This change on your part is an abandonment of your whole position, for I am not making war upon any theory, as such. You ask why I should censure these theorists with more emphasis than I would others who speculate upon subjects which they know nothing about? I do not censure spiritualists who speculate on what they know nothing about, any more, for that, than I do other people, in the like circumstances. It is not for *speculating* upon what they know nothing about that I have censured the spiritualists, but it is for their asserting that they have *positive knowledge* upon what you now plead you know nothing about, that I have, and still do, censure them. Observe the question, here, in all this matter, is not one of speculation, nor of faith, but one of actual knowledge.

Your closing paragraph is upon what you call my "apprehensions" that spiritualism, by speaking through imbecile minds, may render these apparently minds of a high order, &c. This is wholly gratuitous, as I have had no such apprehension. I said if your doctrine were true this must be so, but I did not, most certainly, apprehend that it ever would be so. I cited the fact that such is not the case to prove that your doctrine is not true. The closing period of your essay is the only thing in it, that is novel to me, and that certainly is. It is in these words:

"The organization of the medium, as we understand the law, governs the quality of all communications that pass through his or her mind."

Here is a wide field opened. I might first ask you how you came by this understanding of the law, but as you do not put it forth as a matter of knowledge, I will pass on. But what am I to do with this *understanding* of yours? You have been giving us communications, in your paper, that you stated to us were from various but specific dead people, and some of those you have named were certainly persons of great natural capacity, and genius, while in this world. NAPOLEON, for instance, was by no means a common genius. And do you mean to say that the medium through whom you received what you gave us as his is a person equal to him, in intellect and genius? That is what I understand, by your words. Am I right in this?

Thus, then, have I waded patiently through your entire article, in its regular order; and what have I gleaned from it? Why literally nothing but husks. Not one particle of information have you furnished me, upon the subject of my inquiries, and the desire for which was my only incentive to asking. So here we are, then, after all this labor; just where we started; no progress having been made in the answering of my inquiries.

And now, after all this fruitless digression, and wasting of words, I must come back to

some that I have asked before, and insist upon direct attention thereto. One of my former askings is this:

"Upon what evidence is it that I am asked to believe that spirits out of the body, can, or do, know any more of the affairs of this world, than those spirits can which are still in the body?"

And another is the following:

"One of the positions assumed by spiritualism is that man is influenced and controlled by a spirit, not his own, and thus made to do what he supposed he was doing of his own will. How, then, is man's individuality to be maintained, and his acts identified?"

To these points, as formerly made by me, and here repeated, I wish to confine attention until you have elucidated them all that you can, or will, after which other points can be entered upon, if desirable.

INQUIRY.

A self-condemned Spirit.

We have said, in some of our dissertations on the subject of spiritualism, that any orthodox religionist, who seeks spiritual intercourse, can prove his creed to be true by the testimony of disembodied spirits. Like attracts like; and he who believes that God fore-ordained that the larger moiety of human souls should be damned, and burn eternally in hell fire, and that He prepared such a place of torment to burn them in, and created a devil to lure them into it—we say, those who believe these things, if they call for spirits to confirm them in their faith, will find plenty of them to do so. They will attract to themselves spirits like themselves, who believed as they do when they were in the flesh; who have not been in the spirit world long enough to progress out of the sphere of that error; and who, though they do not find themselves in the hell of the orthodox, nor have yet seen it, are looking for it, believing it to exist and expecting to find it, and to see infinite millions, there wallowing and writhing in liquid fire. These will immediately answer the hell question in the affirmative, and answer conscientiously, in their ignorance, the same as they would have answered the same question before their transition.

We were not a little amused with a communication which appeared in a late number of the *Spiritual Telegraph*, over the fictitious but suggestive signature: "CALVIN." But we will let the writer speak for himself, and then the reader will be better enabled to judge whether the correspondent of the *Telegraph* concocted these responses purporting to come from a spirit, for the purpose of making out a case in favor of old orthodoxy, or whether they are really the responses of an orthodox spirit, but recently from the bosom of the church militant, with his bigotry still blinding his spiritual vision. We cannot make the case plain to the reader without copying the whole article, which follows:

MR. EDITOR:—My eyes lately fell upon a paragraph in an article in a paper, headed "Spiritualism." The design of the article was to show what Spiritualism teaches. Its doctrines were expressed in ten propositions. The first was this: "Spiritualism teaches that God is an organization of elements and attributes—elements being termed motion, life and sensation—attributes being expressed by the terms intelligence, love and wisdom." I was anxious to know what my guardian Spirit would say to this proposition, and I took an opportunity to ascertain his opinion—not that I take any authority short of the highest, nor do I consult any finite spirit. The following is the communication I received. Will you insert the communication in your paper, and oblige, Yours, very truly,

CALVIN.

To the first proposition, as given above, it was responded:

"Who by searching can find out God?"

The second proposition was: "It claims to teach and demonstrate, beyond a peradventure, the immortality of the soul." In reference to this proposition the following communication was given, purporting to come from the same source.

Spiritualism teaches the immortality of the soul! It does indeed teach that the soul lives after the dissolution of the body; but was not this known before? Does not the Bible teach it? And have not all who obey God been fully assured of it? This system was not given to teach this. There is another object which God has in view in opening this communication with the Spirit-world, which will soon be made plain.

In regard to the third proposition, which was, "It claims to teach that man is a progressive being, destined to progress forever, in this and the future state of existence; and that his progress is fast or slow, in proportion as his acts are good or bad"—the following was given from the same source:

False! It is true that all who are renewed by the spirit of God, will progress, and finally reach heaven; but those who do not yield their hearts to him, will not progress. They will finally sink to hell.

The fourth proposition was: "It claims to teach that we are not by death separated from those who have left us on earth, but that during our lives they are ever around us, and that by purity of living we may be united with them." Respecting this it was communicated:

It is true that spirits, after the dissolution of the body, are permitted to remain with their friends in the flesh for a while—but it is only for a while. They must all soon go to their own place.

The fifth proposition was: "It claims to teach that death to the pure and good is but a continuance of existence, and the spirit being freed from the thousand ills of material life, is left to roam amid the universe of worlds, free to choose its abiding-place." In regard to this it was communicated:

This is the teaching of deceiving spirits. It

is not true that any spirits are free to choose their abiding place. God assigns a place for all; and the place for the unrenowned of God's Holy Spirit is hell—below the seven spheres of which spirits speak.

The sixth was: "It teaches and claims to demonstrate that our conduct in this life, in a great measure, elaborates our destiny hereafter, and that our happiness in the next stage of existence depends, not upon our adherence to this or that sectarian faith, but upon the purity of our lives here, and our obedience, according to the light we have, to the great law of loving God as one another." In reference to this the message was:

Except a man be born again, he can not see the kingdom of God. So said Christ on earth, and so he now says.

The seventh was: "It teaches the communion of spirits with mortals." In reference to this it was given:

And does not the Bible teach this? But the Bible does not teach that man should ever look to spirits for authority or advice. It expressly forbids it. The whole system of consulting spirits is one of sin, and *ere long* God will close this channel of deception, and teach that he alone is the director of all human affairs, and that to him alone should man go for guidance.

The eighth was: "It teaches that the various manifestations, both mental and physical, are given to mankind to prove their immortality and to teach them to look forward to that change which shall transfer them from the earth-sphere to the heavenly, with pleasure." In regard to this it was given:

No spirit is transferred from the earth-sphere directly to heaven; and those who do not yield their hearts to God will never reach heaven.

The ninth was: "It teaches that if we imitate Christ in his humility, in his submission to the will of God, and his love to man, we shall be acceptable to God." In regard to this it was given:

"There is no other name under heaven whereby men must be saved."—Except ye be converted and become as little children, ye cannot enter into the kingdom of God."

The tenth was: "And finally, it claims that we have entered upon a new dispensation; that it has come to supply the want of the countless thousands who are now slumbering in indifference, or toiling in infidelity; to teach man his origin, his duty and his destiny; to convince him of his immortality, and instruct him how to make it happy." In reference to this it was given:

It claims! IT CLAIMS! But its claims are false. The Bible is given to teach man what is necessary for him to know of his destiny, and how to make it happy; and whatever of spirit-teaching is contrary to the teachings of the Bible is false.

Now, if these propositions had been made to some orthodox D. D., and his opinion had been required on each, would he not, with haughty mien, austere countenance and stern and snappish voice, have answered each one precisely as this "guardian spirit" of "CALVIN" has answered them? Yea, verily, to the very letter; and, but for the circumstance that our friends, PARTHOS and BRITANN, are capable of judging whether their correspondent is true or false, we should incline to the opinion that these orthodox responses were uttered by one who still deals out damnation in the flesh. And this opinion is strengthened by the fact that, if the responses were uttered by an enlarged spirit, it is—as we have characterized it—self-condemned.

The spirit says: "The whole system of consulting spirits, is one of sin; and ere long God will close this channel of deception, and teach that he alone is the director of all human affairs, and that to him alone should man go for guidance."

Now it is evident that, if this be really a spirit out of the flesh, it is one utterly unworthy of confidence, because it is a sinful spirit. Spirits who are guilty of sinful acts, in the spirit world, must be of the very lowest order, and, consequently, must be lying spirits. This spirit knows the whole system of consulting spirits to be sinful; and yet it participates in the perpetration of those sinful acts. If it be sinful for spirits in the flesh to seek information from those out of the flesh, it must be more sinful for those out of the flesh, who are said to stand in the presence of God, knowing his will continually, to take so conspicuous a part in the sin as that of respondent to their queries. He—the pretended spirit—is willing to be consulted and ready to respond, and is, therefore, condemned as a sinful spirit. Query—according to his own showing, is he not in hell? and are we to be taught the truth of spiritualism by one of Satan's imps, reeking with sulphur? To our nostrils, the whole thing smells of orthodoxy, as we have it on the hither shore of Styx.

A TRUE WIFE.—She is no true wife who sustains not her husband in the day of calamity; who is not, when the world's great wrong makes the heart chill with anguish, his guardian angel, growing brighter and more beautiful as misfortunes crowd along his path. Then is the time for trial of her gentleness; then is the time for testing whether the sweetness of her temper beams only with a transient light, or like the steady glory of the morning star, shines as brightly under the clouds. Has she smiles just as charming? Does she say, "Affliction cannot touch our purity, and should not quench our love?" Does she try by happy little inventions to lift from his sensitive spirit the burden of thought?

He who ruleth the raging of the Sea, knows also how to check the designs of the Ungodly—I submit myself with reverence to his Holy will. O Abern, I fear God, and I fear none but him.—Racine.

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The second epistle of "Inquirer."

We had hoped that, if our correspondent intended to pursue the subject, he would deign to give us argument in support of his position, that the phenomena prove the negative instead of the affirmative, of the spiritual theory; but we regret to say that, in carefully reading his article, we have not been able to discover anything but a labored effort, to prove that there is no merit in our reply to him. We do not pretend to claim great merit for it. It was but the work, as it were, of a moment, and was designed merely to show him how we arrived at our convictions on the subject of spiritual manifestations; hoping, as we did, that our experience might profit him in his search for the truth; if, indeed, he be not searching as the negro searched for work, praying all the time that he might not find any. There being no argument to answer, we will point out a few of the unbecoming features of this second epistle, and leave them for him to reflect upon.

He commences by giving us notice that, inasmuch as we have assumed the defence of spiritualism, he shall now deal directly with us. Let this be borne in mind. He says: "You assert that I refuse to investigate; if he did investigate? It may be, however, that he has some definition of that term which no one else has. What we understand by investigating the spiritual phenomena, is to witness them with our physical senses; to examine closely so as to be certain that there is no fraud practised; to interrogate the intelligent agent through which they purport to be produced; and to weigh the probability of truth, in what they say of themselves. He having been so frequently pressed to do these things, the inference was unavoidable, as it seemed to us, that he had not done so; because the shortest way of relieving himself from these importunities, would have been to say, 'I am doing so,' or 'I have done so.'"

He thinks it was a very "strange avowal" when we said we would give him the reasons for the faith we held; and he replies, not exactly in the language of Joux Smith, when his wife introduced to him a lady who was visiting her, "This is Mrs. Morgan said the wife." "Wal, what the hell do I care who she is?" replied Joux. "Not quite as rough, but nearly as abrupt and gruff as Joux, our correspondent says: "Your faith and pray what have I to do with your faith? or what has your faith to do with my subject?" We reply—we would fain hope in better temper—that if our faith have nothing to do with the subject, the facts and circumstances which produced it, have much to do with it; for in these lie the evidences of truth; if there be such evidences anywhere.

He meets our argument that the intelligence of the agent, in the absence of any human knowledge of the facts communicated, proves the agent to be a spirit; with the query: "Is there, then, no existing intelligence in the universe, save what is possessed by the spirits of humanity, either in the body or out? If this is so, then the fact is a point of testimony; but if not, it is not the least claim to attention." We answer, yes, there is one other source of intelligence in the universe; and, admitting that angels are only highly developed human spirits, there is but one other, which is the infinite source of all intelligence. Would he prefer the position that God produces the phenomena in question, by His own direct action, to that which recognizes the agency of human spirits in them? Or does he believe, as his immediate subsequent remarks would seem to indicate, that Mesmerism is a distinct, substantive entity, possessing intellect and reasoning powers, instead of being the effect produced upon the human spirit, by the operation of one of nature's laws? We would not say an insulting word to our correspondent; therefore we will not ask him if he believes the agent who produces these phenomena to be "the devil."

He objects to our third reason for our faith—to wit: that the intelligence itself, which bears testimony of itself that it is a spirit, is entitled to credit for speaking truly, but convicted of falsehood. His objection is that the law of evidence forbids the testimony of any one to be received in his own behalf. This, as a legal principle, is true; but who supposed that the communicating spirit was on trial? We had no such thought. We have all the time been considering ourselves arraigned for believing and asserting that the phenomena are produced by spirits. If we have been mistaken, and it is the communicating and manifesting spirit who is on trial, we will waive the right to call upon him to testify, and claim the right to be examined ourselves, on his behalf. Now administer the oath, and we will testify that we have seen scores of human spirits in the act of manifesting, many of whom we have recognized as relatives and friends who have passed from this state of existence.

We are reminded, by Inquirer, that the law of evidence requires that the whole of the confession of a party shall be taken, if any is—

And, with much seeming complacency, he alludes to the fact that some spirits tell falsehoods in their communications; by which it is made evident, to him, that they are not spirits. Well, if this be the rule of evidence, then the man in the flesh who says he is John Doe, when he is not John Doe, is not a human being, and has no existence. A spirit cannot be a spirit, if he tell falsehoods! This is singular logic. When Paddy was lugging the wounded man out of the cockpit, to throw him over board, the latter remonstrated, assuring Pat that he was not dead. Pat replied that he was so great a liar in his life-time that there was no safety in believing him after he was dead. Now, most people would have considered the fact that the man spoke, sufficient evidence that he was living; but Pat and our correspondent would not listen to any such "avowment."

He avers that we have wasted much time and many words to prove the existence of the phenomena. This assertion is without a shadow of foundation, as applied to the article which he is criticizing. Can he not find some windmill to fight, without resorting to direct misrepresentation? We cited facts as circumstantial evidence of spiritual intercourse, but did not labor to prove the existence of the phenomena. This he knew, or should have known.

He also finds it convenient to misunderstand and misrepresent us, in relation to what we said concerning theories. Having the printed article before him, how could he make himself believe that we "asked him to consider spiritualists as theorists." He cannot find any such request in our article. He having said much about spiritual theorists, we admitted that there were theorists and speculators among spiritualists, who knew little or nothing of the subject on which they speculated, and asked why he should censure such ones with more emphasis than he would any other class who ventured to speculate on subjects which they knew nothing about. This he tortures into an admission, on our part, that spiritualists are all mere theorists and speculators, and that we know nothing about the subject on which we write. This is an outrage upon controversial comity, as well as a direct violation of truth, and should be considered tantamount to a confession that his positions cannot be sustained by fair dealing. We have not, in any case, wilfully misrepresented him. If we were in error in saying he refused to investigate, it was a fair inference from his own words; and we feel that we were justified in making the assertion.

He takes exceptions to our philosophy, that the phenological organization of the medium, through whose mind spiritual communications are passed, governs, in a great measure, the quality of the communications. He says he understands, by our language, that the medium through which the lecture attributed to Napoleon, came, is a person equal to him in intellect and genius, and asks us if he is right in this. We answer that he is about as right in this as he is in most of his positions and assertions. As we made no such statement, we cannot see how he could so misunderstand us. We give the philosophy as elevated spirits have given it to us; and our own observations have proved it true. If the phenological organization of the medium be inferior to that which the communicating spirit possessed in his earth-life, the communication must be inferior to what the spirit could have given through his own organization, when in the flesh. But if the organization of the medium be superior to that of the communicating spirit, it can do no more than to represent its own abilities through such medium.

In remarking that the phenological organizations of media govern, in great measure, the quality of the matter transmitted through their minds by communicating spirits, we should have observed that other circumstances affect them, and all tend to depreciate them in quality from what the spirit could make them. If the medium be afflicted with any physical indisposition, or is laboring under any trouble of mind, or if the company do not suit; or these circumstances tend to make it difficult for the spirit to get his ideas through the machinery of communication. We have known spirits who, under some circumstances, gave the most elevated order of philosophical reasoning, and who, on other occasions, through the same medium, could not get through any thing better than incoherent nonsense or jargon.

There is a practicability of a spirit communicating, through a medium, better language, better sense and more profound reasoning, than he could ever speak or write in his earth-life. This is owing to his own intellectual and philosophical progress, since his transition, and to the more ample organization of the medium than that which the spirit originally possessed. Let the "how do you know?" of Inquirer, be answered in advance, by our assertion that we receive this information from those who know, and who are willing to impart their knowledge to those who are not already "uncoiled;" and that we have their teaching continually corroborated by our own observations.

"Inquirer" wishes to be informed what evidence there is that spirits out of the body know more of the affairs of this world than those who remain in the body. Our answer to this is, that we know of no such evidence, nor of any such fact, nor have we ever been taught any such doctrine. When it is necessary for us to consult a spirit about our temporal affairs, we apply to one who still inhabits a physical form, knowing that the energies of his mind are still principally exercised on temporal things. It is true that spirits out of the flesh, can read the minds of those who remain in the flesh, and thereby become acquainted with their sentiments and all themselves of their knowledge of facts. This is all the advantage they possess in relation to the acquisition of human know-

ledge, over those in the flesh. But this advantage is more than balanced by the disadvantage of elevated spirits to look into temporal affairs, and their consequent incapacity to direct incarnate minds, in their worldly pursuits, judiciously.

The trouble which Inquirer has about spiritual influences and individuality, appears to us to be merely imaginary. When individuals are taken possession of and controlled by spirits, as mediums, they have their own minds paralyzed, for the time being, losing their individuality with their consciousness, temporarily, as when in natural sleep, to resume it again when the controlling spirit leaves. All men and women are supposed to be more or less under spirit influence, though in the normal state. Spirits claim that all speakers and writers are influenced by them, more or less. Supposing this to be true, and supposing that a man is indebted to a suggesting spirit for an idea, does this merge his individuality any more than it would be merged by receiving his ideas from the books written by Bacon, or Swedenborg, or Locke, or Hume, or Channing? Men and women are not born with all the ideas which are to actuate them through life. Hence they must flow into their minds from some extraneous source. If they come from books, would this merge the individuality of the man in that of a treatise on geology, or any other science? If not, the suggestion of a spirit would not merge his individuality with that of the spirit.

We now require of our correspondent a categorical answer to our question: "What kind of evidence is it that will convince him of the truth of spiritual intercourse with mortals?" Let him be explicit in answering this question, and we shall be ready to respond to any further question which he may be disposed to propound to us. Till he does this, we shall decline any farther answers to his queries.

We republish the 9th. lecture by the spirit of EDGAR C. DAYTON, with the introductory remarks of our own, because the edition in which it originally appeared, is exhausted, and because there are still thousands enquiring why the spirits cannot produce their physical manifestations as well in the light as in darkness. It will be seen by the introductory remarks, that this spirit is ever ready, under circumstances and conditions, will permit to aid the enquiring mind by imparting the necessary philosophical knowledge.

Physical Manifestations.

The question is frequently asked us, by those who stay outside of the spiritual fraternity, and endeavor to cast odium upon their faith, why it is that spirits choose darkness rather than light, when they move ponderous bodies and perform other physical facts. When this has been asked by ill-natured cavillers, who accompanied the query with a sneer, it has been our practice to turn from them and save the labor of endeavoring to convince them against their evident determination to cherish their prejudices, and remain in their position of antagonism. Sometimes, however, we meet persons of more liberal feelings, who ask with an honest purpose to hear what can be alleged in justification of the choice of dark and uncomfortably cold rooms, by manifesting spirits. To such ones we have endeavored to show the necessity, by giving the philosophy which the spirits have, from time to time, given us.

We were conversing on this subject, after the close of a meeting of our circle, when one of the members expressed a wish that Professor DAYTON would give us a lecture on that subject. If he was not present himself, some other spirit was, who informed him of the request, and the result was the reception, through Miss Brooks alone, of the highly scientific lecture which follows. Let all who really wish to be enlightened on the subject, read this lecture carefully, for although it is as lucid and plain as the language of science can make it, it requires some erudition and no careless exercise of mind, to follow and fully comprehend him. No one can read this lecture understandingly, and carp at the alleged necessity for the absence of light and heat, where those extraordinary manifestations are produced.

Lecture No. 9.—By Edgar C. Dayton

THROUGH MISS BROOKS, MEDIUM.

THE PROPERTIES OF LIGHT AND ITS EFFECT UPON PHYSICAL MANIFESTATIONS.

This subject has had its various definitions, but has not yet been properly defined, according to my knowledge of the effect of light upon physical manifestations. Electricity is an important and essential property of light. This property varies in its refinement. When physical manifestations are produced, they are done through the agency or medium of the electricity which proceeds from the spiritual organizations that constitute our batteries. The minds constituting these batteries are directed to the objects to be operated upon; and the electrical forces of each organization emit rays of light, and these electrical rays of light converge and are brought to a focus over the object to be operated upon. There are, in this circle, seven different batteries, constituted of spirits from the first to the fifth sphere. Necessary there are a variety of electrical forces, from the unrefined to the refined; hence, these, being brought into direct and immediate connection with one another, produce convulsions, and the power of these convulsions, is so great that they strike the object of operation with such force that it is moved or affected in some manner. Now all lights, whether spiritual or otherwise, contain different properties of refined or unrefined electricity. Hence, to have a light, whether it is a light produced by nature, or whether it is an artificial light, it acts upon our electrical combined forces as an ab-

sorbent. The artificial light contains corresponding properties of electricity with the electrical forces. Hence, by the law of gravitation, it draws the attractive properties of electricity, which our forces contain, away from the object to be operated upon, and necessarily the electrical rays of light that we operate with, diverge, each artificial or natural light having attracted its corresponding property of electricity from our forces. The excessive action of the absorbing light, upon the spiritual electrical combinations is so great that they gradually become weaker and weaker, and the vital principle of physical demonstrations, returns to the elements and simpler combinations of the organisms which constitute our batteries. Nature employs such compounds as admit of greater changes and more various proportions of ingredients, and produce a greater diversity of combinations in electrical forces than an artificial light has the power to accomplish. As the vital currents of electricity, emanating from each spiritual organism, approaches their object, the properties of matter contained in the object, feel their attractive force, and, consequently, if the room is dark and cold the object can be operated upon powerfully, because there are no absorbents in the room.

So it is with physical organizations. If there are more positive systems than negative, they attract their corresponding properties of electricity; in consequence of which our positive batteries are weakened, and, unless we make this battery stronger, by adding to it other positive spiritual organizations, we fail to produce the desired manifestations. If there are more negatives than positives present, it absorbs the elements of magnetism and electricity into the negative constructions. Therefore, unless we replenish our negative battery, we again fail to manifest.

Carbon is another property of light; and when there are too many bodies in a close room, they constantly eliminate carbon from their systems, and the equalization of influences that we operate with, becomes destroyed; the principle of carbon being of greater strength than the principle of electricity.

Then, again, if there are individuals in the room whose faculties are languid, and if the actions of the principles and elements of their systems have exhausted the vital powers of their bodies, and if there are spiritual principles corresponding in attraction with the principles of their bodies, they supply the deficiency and animate the inactive functions and organs, with their natural power and life, by attracting the corresponding forces of our battery into their own natures. Hence you must see that physical manifestations depend upon the condition of the human construction, and upon the temperature of the atmosphere; for heat is also an absorbent, and operates upon our forces as such, as it constantly attracts the electrical rays from the object at which they are directed. And whilst we have such properties connected with the heat, other properties are in connection with the light, and each human organism has its attractive properties. Hence the equilibrium of the principles, elements and forces, which we use in order to manifest, is destroyed by an antagonistic influence. Therefore you must be aware of the great amount of labor and calculation it requires of spirits, to establish a direct influence upon the object to be operated upon, to obtain an equalization of the temperature, and to produce an equalized condition of the positive and negative principles of electricity, with which we operate. You must reflect upon this lecture systematically, and you will see that these relations of light and heat to our influences are distinct, identical and inseparable. In order to have a true faith and confidence in spiritual productions, the mind must interrogate its own depths, and watch the mysterious workings of its own properties and principles. The senses alone cannot recognize the forms, processes and organizations of nature, in the outer world of cause and effect; but the mind, can, through the agency of the senses, behold the multifarious indications of the divine principle, manifested in all things.

I have confined myself particularly to the effects of light, heat, &c., upon physical manifestations; but I shall speak hereafter more definitely of the properties of light. You will hear from me again next week.

In haste,

EDGAR C. DAYTON.

THE SLANDERER.—Some one says the slanderer is a pest, a disgrace, an incubus to society that should be subject to a slow cauterization, like a festering excrescence. Like the viper he leaves a slimy trail in his wake. Like a tarantula, he weaves a thread of candor with a web of wit, or with all the kind mendacity of hints, whispers forth his tale, that "like the fading Nile, no fountain knows." The dead—aye even the dead—over whose pale sheeted form sleeps the sleep no venomous tongue can wake, and whose pale lips have then no voice to plead, are subjected to the scandalous attack of the slanderer:

"Who wears a mask that Gorgon would discern
A cheek of parchment and an eye of stone."
We think it is Pollock who says the slanderer is the foulest whelp of sin, whose tongue was set on fire in hell, and whose legs were faint with haste to propagate the lie his soul had framed.

"He has a lip of lies a face formed to conceal,
That without feeling, nicks at those who feel."
There is no animal we despise more than these moths and scraps of society, the malicious censors—
"These treacherous fishes, who follow only in the wake
Of great ships because, perchance, they're great."
O, who will disarrange all society with their

false lap-wing cries? The slanderer makes few direct charges and assertions. His long, envious fingers point to no certain locality. He has an infatigable string of the shoulders, can give popular glances.

"Or convey a libel by a frown.
Or wink a reputation down."

He seems to glory in the misery he entails. The innocent wear the foulest impress of his sooty palm, and a soul pure as "Ariste snow" twice dotted by the northern blast, through his wrapped and discolored glasses, wears a mottled hue.

The mind of a thinking man resembles the soil beneath whose surface lie many precious seeds. Every ruin calls forth buds, and every beam of the sun produces flowers. Fruits fall not in their due time. The flower garden of a mind merely endured, endures but during the night. The flowers wither away under the rays of the sun, and are followed by no fruits.

—Selected.

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Reminiscence of the Revolution.

We copy the following debate in the British House of Commons, from the British Political Magazine, for July 1781.

NOTION FOR COMMISSIONERS TO MAKE PEACE WITH AMERICA.

Mr. W. H. Hartley said, Ministers now treated the most useful propositions, if they did not like them, with silent contempt; but he solicited the attention of the House to a motion, respecting which he declared he would take their sense, whether there was any debate upon it or no. The continuance of the war with America, he considered as a robbery of the people; for now there could not be any prospect of reducing the Americans by force; and as matters stood Ministry could not treat with America. It was his object, therefore, to remove this incapacity by an act of Parliament. He moved, "That leave be given to bring in a Bill for investing His Majesty's Ministers, or certain Commissioners to be named, with full powers for treating, consulting, and finally agreeing on terms of peace with the revolted Colonies in America."

Sir P. J. Clarke seconded the motion. He touched on the impossibility of subduing America, and derided the declaration made by a noble Secretary of State, at the beginning of the unhappy contest, that while Britain had a ship that would swim, or a man able to carry a musket, she ought never, in sound policy, to abandon her pretensions to dominion over her Colonies. This system was still the favorite one; every advantage was gained, was magnified, and every disaster and loss was shaded and extenuated. The late success of Lord Cornwallis he fancied, was not of any great importance, yet such trifles had the miserable effect of buoying up our spirits above the conclusions of sober sense and reason. Unconditional submission seemed still to be the object; for Lord Dunmore, of whom he meant not to say any thing personal, was about to return to his Government of Virginia; a man whose conduct had rendered him obnoxious in the country.

The Speaker was about to read the motion and put the question, when.

Sir George Savile expressed his surprise, that the Minister or some of his party did not deign to answer so important a subject. He entered into a recapitulation of the conduct of Great Britain towards America, and from it formed a conclusion, that Ministers had not the power of treating with America without an act of Parliament. In good or bad fortune the Ministry seemed equally averse from treating. When any thing adverse happened, they declared, we must by vigorous efforts retrieve our loss and our honor. If we gained a trifling victory, then, we must not stop short, we must go on and conquer. He saw no end to the war, or to the severity of taxes, without peace and reconciliation. The motion had therefore his sincere approbation.

Lord North said that silence was not always either a sign of contempt, or a proof of inability to answer. The present motion had been fully discussed in the two last Sessions of Parliament. His Lordship contended the King had power to make peace with America, in the same manner he had it in his power to make peace with France and Spain. There were indeed certain reserved points that could not be settled without the sanction of Parliament. But in the mean time, should a favorable opportunity occur, his Majesty's servants would undoubtedly embrace it. The argument that weighed most of all with him for opposing the present motion, was, that the passing such an act as described in the motion, would place peace and reconciliation at a greater distance than it now was, and would defeat instead of forwarding its own object.

Mr. Fox was astonished to hear the noble Lord affirm that his Majesty had the same power of making peace with America as with France and Spain. Is America, then, recognized as an independent Empire? Is America related to this kingdom in the same manner that France and Spain are related? It is not a war with an enemy, but an attempt to quell a rebellion. He maintained that there was not one point in dispute between America and the Mother Country, that could be settled without the authority of Parliament. Therefore the noble Lord's reserved points comprehended all points in question. It was often inconvenient for the noble Lord to answer to matters of fact, therefore he amused the House with general propositions, and indefinite terms; yet there was not in the House, nor in the Kingdom, a greater master of language, than the present Chancellor of the Exchequer, or one who could make a better discourse on any subject. He then instructed the commissioners appointed in 1778, their authority had expired in 1779, therefore the sanction of Parliament was as much wanted as ever. They could not expect the Americans would treat with them, when they must know the terms would be binding on their side, but not so on the side of our Ministry, without the authority of Parliament. He then observed, that the noble Lord, (Lord George Germain) who sat near the first Lord of the Treasury, from his habits, was less accustomed to amuse his audience with general speeches, and therefore came more directly to facts. That noble Lord, when the Americans once rejected proffered terms of peace, had declared, they had no right to any others. Unconditional submission was, therefore, what he and others, equally sanguine contended for. Their conduct was at least entitled to the praise of consistency. Mr. Fox then endeavored to prove by a narrative of the Minister's proceedings towards America, that his conduct was at variance with his sentiments. He predicted that all our success would have no effect on the fate of the war.

Were we yet to be amused with the ridiculous tale that five-sixths of the Americans were friends to this country? If this was the truth, what then was the reason, that with 30 or 40,000 men, an army so much superior to Mr. Washington's, and with five-sixth of the people in our favor, that the supremacy of Britain had not been reestablished? Mr. Fox then animadverted with great severity on the refugees from America. He said he delivered his sentiments with the freedom that became him, although he might, thereby incur the scandal and reproach of those libellers, whose malicious attacks were directed against the best friends of their country. He confessed he revered those characters, who, from principle, followed their abdicated Prince to St. Germain, and having shared in the prosperity of the father, adhered to the son in his adversity in Rome; but he could not respect those, who, like Mr. Galloway, had sided with the Congress in its prosperity, and abandoned it the moment that its affairs seemed to be desperate. Had this traitorous desertion been the only fault of the refugees, he would have considered them to deserved oblivion; but when they make it their business to slander the best characters in the country, and by false information, urged administration to prosecute the war, in that case he considered them as enemies to this country, and objects of detestation. That they gave false information, was evident, from Mr. Galloway's assertion that five-sixths of America were friends to Great Britain. If this was true, why, with our superior army to support them, had they not been able to annihilate the power of the other sixth part? That they slandered private characters, was clear from the false and wicked charges brought by them against himself, and against his relation, (his brother the Hon Henry Edward Fox, Lieut. Colonel of the 38th Regiment) who they said, had availed himself of his rank, to carry on a treasonable correspondence with the enemy. They knew the charge was false, but they published it; but as the matter, to which he alluded, would soon come before a court of judicature, he would, for the present let it rest. He concluded with a declaration that America would never be regained, although the war was continued fifty years, while the present system was pursued. But change the system, commit the good of both countries, and the war would soon come to a conclusion. It was unjust in its principles, absurd in its prosecution, and it would be ruinous in its consequences. Therefore the present motion had his hearty consent.

Sir Harry Houghton said he could not be silent when he heard such assertions as some of those made by the honorable gentlemen who spoke last. Assertions were not proofs; misfortunes were not crimes. For his part, relying on what he deemed very respectable authority, he was persuaded that a majority of the people of America were desirous to return to obedience to the British Government. Many of the corps raised for the rebels, as soon as completed, had come over to the British army. The loyal inhabitants were forming themselves into corps against the tyranny of the Congress. The house could not agree to the motion, without calling home the army, and in that case the French and Rebels would pour their fury against the West India Islands.

Lord George Germain said, it was impossible for him to be silent when he heard gentlemen resorting to the old argument, calling upon Ministers to put an end to the American war, without even attempting to suggest how it was to be put an end to. To conclude the war honorably for this country, must be the wish of every man, who had the least regard for the interests of his fellow subjects, the least regard for his own interests. Why then should it be supposed that Ministers were not as anxious to attain that end as the gentleman who spoke last but one (Mr. Fox) on the other side of the House? They had at least a right to have it admitted, that they had the honor of their country as much at heart as others; they had also something to sacrifice; they had their stakes in the hedge; they had some property to lose! Feeling as they did, and knowing their own situation, they were daily and hourly endeavoring to effect that purpose, which they wished for with the most sincere zeal and ardour. When it was contended, that there exists not an authority for putting an end to the war, gentlemen forget, that by an act, yet in force, his Majesty's Commissioners now in America, had power to declare all who should return to their allegiance in the King's peace. It was therefore clear that the crown could do every thing but grant independence to America; that was the only power that was wanting to the crown. The Congress had declared that nothing short of independence would satisfy them; if Parliament was resolved not to acknowledge it, would it not be nugatory to hold out terms short of that independence? Would it not be throwing the dignity of Parliament at the feet of the Congress? Would it not be sporting with its consequences without any chance of peace? It was ungenerous and unjust to charge Ministers with guilt in carrying on the war; for if they had granted the claims of America, the war would have never been commenced. They wanted to reject the power of Parliament over them, but they had been very ready to submit to the authority of the crown. Ministers then had an opportunity to pay their court to the crown; if unconstitutional power had been pleasing to the crown, they could have extended its prerogative and authority; and established both on the ruins of parliamentary jurisdiction; but Ministers withstood the temptation; rejected the unconstitutional offers of the Americans; and stood forth the champions for the authority of Parliament. Therefore it ought to be remembered that the war was begun in support of the constitution of this country, and with no other view whatever. The assertion that five-sixth of the people of America were

friends to Great Britain, had been ridiculed, yet he believed it to be a fact. It was asked, Why did they not annihilate the power of the other sixth? The reason was obvious—that part was armed, the other five were unarmed. Gentlemen also forgot the situation of America, forgot the tyranny of Congress, forgot that every man that dared avow his loyalty, was instantly put to death! Much had been said about Mr. Galloway, who had been called a traitor to his wife. If the charge could be made out Mr. Galloway ought to hear the weight of it; but in his apprehension that was far from being the case. As long as resisting the claim of this country to tax America was the point in view, Mr. Galloway went with the rest of Congress in all their votes, but the instant independence was the avowed object of Congress, from that moment Mr. Galloway quitted the rebels, and sought the protection of the British arms. His lordship concluded with observing, that a few with arms in their hands could at any time govern the greater number; that America was not like other countries, full of walled towns and fortresses, where the loyal might have found protection; it was a country without fortresses, and intersected with rivers, which by dividing the friends of Government, cut off the communication, and prevented their acting together; that till we gained possession of a larger number of towns in America, and till we had a better opportunity of affording protection to the loyal Americans, it was impossible to expect that all, or any large proportion of them, would venture to declare in our favour. His lordship sat down with saying, that he should oppose the motion as useless and nugatory.

Mr. Burke said, the two principal of the Ministers had figured in the debate, and though now in the seventh year of the war, they had presumed to stand up, and to tell that House that the majority of the Americans were loyally inclined to this country. If it were true that the minority in arms owed the unarmed majority, how came it, that in the course of seven years, with an army confessedly superior to Washington's, we had never been able to arm the majority in our favor, and put an end to the war? He appealed to all the gentlemen present, whether being in the King's Peace did not mean throwing down of arms, and submitting at mercy; and if that were admitted, surely the King's peace was synonymous with unconditional submission. It was true, "Ministers had their stake in the hedge," but they had their places, their honours, their emoluments to comfort them. In fact they wanted to demolish the hedge, and to leave nothing but stakes, and then to monopolize as many of those stakes as possible. In a word they wanted to make up their own fortunes, out of the ruin of their country; a ruin which they had brought on, and were daily hastening to its crisis. The American war and the power of the present Ministers went hand in hand; if the war was at an end, the Ministers would infallibly lose their places; therefore there was as much sympathy between them, as between the nose and the porter's bum, from which it was cut by Taliaotus; the American war was the sympathetic snout, and it was cut too from the very dirtiest bum, the information given by the American Refugees.

Mr. Welbore Ellis sarcastically said that the motion was too far entitled to praise, that it had been the occasion of two powerful philippics against Administration; (the speeches of Messrs. Fox and Burke) but he should oppose it as frivolous. He had originally been against the act for appointing Commissioners, being convinced that it was sacrificing the honour and dignity of this country, without the smallest possibility of producing the least advantage. At last he had submitted to it reluctantly; and it had since turned out exactly as he had prognosticated. He saw no reason for making a second expedition, which would only be incurring a second disgrace.

Mr. T. Townsend animadverted on Mr. Galloway's conduct with great severity, declaring, that of all the memories he had ever heard of, he had never found so extraordinary and so pliant a memory as that of Mr. Galloway's. They had heard that gentleman at the bar, point out hypothetically every military movement and manoeuvre in the power of a General to devise or execute, but when he came to answer questions of a more simple nature, and was asked how he had voted on certain occasions in Congress, Mr. Galloway's memory all of a sudden forsook him, and he could make no reply.

The House divided, for the motion, 72; against it, 106.

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